

Avondale University

ResearchOnline@Avondale

---

Theology Book Chapters

School of Ministry and Theology (Avondale  
Seminary)

---

12-2019

## North American Teachers' Perceptions of Adventist Eschatology

Kayle de Waal

Avondale University College, [kayle.dewaal@avondale.edu.au](mailto:kayle.dewaal@avondale.edu.au)

Follow this and additional works at: [https://research.avondale.edu.au/theo\\_chapters](https://research.avondale.edu.au/theo_chapters)



Part of the [Education Commons](#), and the [Religion Commons](#)

---

### Recommended Citation

de Waal, K. B. (2019). North American teachers' perceptions of Adventist eschatology. In R. McIver, & S. Hattingh (Eds.), *Educating for service and mission: Teachers in Seventh-day Adventist schools in North America and their perceptions of mission* (pp. 209-221). Cooranbong, Australia: Avondale Academic Press.

This Book Chapter is brought to you for free and open access by the School of Ministry and Theology (Avondale Seminary) at ResearchOnline@Avondale. It has been accepted for inclusion in Theology Book Chapters by an authorized administrator of ResearchOnline@Avondale. For more information, please contact [alicia.starr@avondale.edu.au](mailto:alicia.starr@avondale.edu.au).

## 15. North American Teachers' Perceptions of Adventist Eschatology

Kayle B. de Waal

*Seminary, Avondale University College*

From its establishment the Seventh-day Adventist (SDA) Church has understood the close relationship between education, eschatology and redemption. Ellen White provides a mandate to develop the whole person, challenging teachers to see education as a capacious undertaking and a process that impacts the whole person.

Our ideas of education take too narrow and too low a range. There is a need of a broader scope, a higher aim. True education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (White, 1903, p. 13)

White's references in this statement to "the whole period of existence possible to man" and to "the higher joy of wider service in the world to come" provide a hint of the eschatological dimensions of her thinking. This reference provides an inspirationally motivational view of life from the perspective of God's intended purpose (Genesis 1: 26–28). In other words, she is viewing the purpose and value of life from the perspective of restored eternity. It is this kind of eschatological thinking that pervades not just Adventist ideas about education, but the whole of Adventist theology.

A reflection and analysis of the impact, understanding and influence of eschatology on the perceptions of North American

Adventist teachers will be provided in this chapter. Eschatology is the most important aspect of Adventist theology (Naden, 1996; Rice, 1985). It is concerned with the study of last things – things such as the judgement, the resurrection of God’s people, the destruction of the wicked and the second coming of Jesus. Eschatology is deeply ingrained in the Adventist psyche.

This chapter will provide a brief historical overview of the Seventh-day Adventist church; the importance of eschatology and in particular the book of Revelation to the life, witness and theology of the church; the questions that were asked of teachers including commentary and analysis of the responses; and a summary of this aspect of the research.

### **Brief Historical Overview of the Birth of the Seventh-day Adventist Church**

The history of the founding of the Seventh-day Adventist church is a complex one. Its self-understanding is entwined in the historical roots of the sixteenth-century radical reformers, such as Anabaptists, and the nineteenth-century Restorationist movement among American Protestants (Knight, 2000). Adventists see themselves as continuing the heritage of the reformers, particularly in upholding and championing the tenets of the reformation.

Adventism was birthed in a period of millennial fever in nineteenth-century America (Damsteegt, 1977). This birthing process resulted in the fledgling movement’s identity being shaped and informed by a host of socio-religious factors in the afterglow of the Second Great Awakening (1790–1820). These factors included such things as the expectation of the imminent end of the world, the temperance movement, increasing industrialization and urbanization coupled with a seeming decrease in morality (Knight, 1993).

The founding father of the movement was William Miller, a Baptist farmer turned preacher. From 1833 Miller preached that Christ would return in 1843 or 1844 (Damsteegt, 1977; Knight, 1993). According to Bull and Lockhart (2007, p. 39), the Millerite Advent movement “defined itself with reference to the future.” Miller’s preaching on a near-future event – the second coming of Christ – electrified communities of faith across the eastern seaboard of the United States of America. However, the expectation that Christ would personally return to earth on 22 October 1844 did not eventuate. This great

disappointment of 1844 shattered the apocalyptic hopes of this unseasoned group (Knight, 1993).

## **Adventists and the Book of Revelation**

Knight (2000, p. 39) contends that with time, “the unifying focal point” of the movement’s theology was found in the apocalyptic core of the book of Revelation. The book of Revelation is now central to understanding Adventist eschatology (Anderson, 1974; Naden, 1996; Smith, 1904). It has aided in the development of a deeper understanding of doctrines such as the millennium (Rev 20:1–7), the second coming (Rev 1:7; 11:15; 14:14–16), the judgment and the annihilation of evil (Rev 20:10–15) and the home of the redeemed (Rev 21–22) (Stefanovic, 2002). Paulien (2003, p. 15) states that “the Seventh-day Adventist Church derives its unique witness to Jesus Christ from a historicist reading of the apocalyptic prophecies of Daniel and Revelation.” He maintains that there are a number of reasons for this including the fact that these books provide much of the content of Adventist theology, these books supply the core of Adventist identity and mission, they offer a sense that God is in control of human history and they provide an impetus for mission (Paulien, 2003).

## **Commentary and Analysis**

In this section the responses to questions in the survey that relate to teachers’ understanding of eschatology are examined in order to discover in what form the apocalyptic viewpoint of the pioneers of Adventist education persists among current teachers in SDA schools in the North American Division of Seventh-day Adventists (NAD). The following questions and responses address key aspects of Adventist eschatology including the second coming of Jesus, the great controversy, the investigative judgment, the remnant, the role and function of Ellen White, the millennium and the three angels’ messages.

The survey questions relating to eschatology are examined one by one. Each question is introduced by a table that shows the number of respondents that chose the various answer options provided to them in the survey, together with a percentage that represents the proportion of respondents that chose a particular option. Please note that some questions were only asked in one “branch” of the survey, and other

questions were repeated in two or more “branches” of the survey. This explains why some respondents answered more questions than others. The headings in the tables include the number used to identify the question on the paper-based version of the survey to make it easy to find the question in the various appendices. The table heading also reproduces the wording of the statements to which respondents were asked to indicate their level of agreement or disagreement.

**Table 15.1 Jesus will return to Earth a second time**

	Frequency	Percent of respondents to this question
Strongly DISAGREE	2	0.7
Disagree more than agree	3	1.0
Agree more than disagree	6	2.1
Strongly AGREE	279	95.9
I really don't know	1	0.3
<b>Total</b>	<b>291</b>	<b>100.0</b>

Table 15.1 reveals that 96% of the responds to the survey strongly agree that Jesus will return to earth a second time. Less than 1% strongly disagrees with this statement (2 out of 291 respondents). This is a core Adventist belief and so a high affirmative response was expected. Indeed, the fact that 98% of respondents strongly agreed or agreed more than disagreed testifies to the fact that an eschatological viewpoint is deeply woven into the religious fabric of Adventism (Knight, 2000).

**Table 15.2 Responses to the statement, “I expect the world as we know it to end in the near future and, in any case, within the next 20 years or so”**

	Frequency	Percent of respondents to this question
Strongly DISAGREE	25	16.7
Disagree more than agree	7	4.7
Agree more than disagree	26	17.3
Strongly AGREE	46	30.7
I really don't know	46	30.7
<b>Total</b>	<b>150</b>	<b>100.0</b>

The responses reported in Table 15.2 elicited a much wider range of responses. While 31% percent strongly agree and 17% percent agree more than disagree (for a total of 48%), 30.7% said “I really

don't know" perhaps suggests that these respondents are adhering to the perspective of Jesus himself when says he does not know when the Son of Man will return (Matt. 24:36).

**Table 15.3 Responses to the statement, "All humanity is involved in a GREAT CONTROVERSY between Christ and Satan regarding the character of God, His love, His law, and His sovereignty over the universe"**

	Frequency	Valid Percent
Don't accept it	1	0.3
Have major doubts about it	2	0.6
Have some questions about it	5	1.6
Accept it because the church teaches it	7	2.2
Accept it because it is probably true	7	2.2
Embrace it wholeheartedly	293	93.0
<b>Total</b>	<b>315</b>	<b>100.0</b>

The Great Controversy or cosmic conflict between Christ and Satan is a core eschatological belief that lies at the very center of Adventist eschatology. It is also at the center of Ellen White's writings (Douglass, 2010). Ninety three percent of respondents stated that they embraced the concept of the Great Controversy wholeheartedly. It has likely received this score because this teaching provides an overarching framework for Adventist eschatology in which some sense can be made of the existential reality of good and evil in the world and the reality of pain and suffering (Tonstad, 2007).

**Table 15.4 Responses to, "The INVESTIGATIVE JUDGMENT beginning in 1844"**

	Frequency	Percent
I have not heard of this / This question is not relevant to	2	0.6
Don't accept it	3	1.0
Have major doubts about it	8	2.6
Have some questions about it	30	9.6
Accept it because the church teaches it	28	8.9
Accept it because it is probably true	20	6.4
Embrace it wholeheartedly	222	70.9
<b>Total</b>	<b>313</b>	<b>100.0</b>

It is surprising that two respondents did not know about the investigative judgment of 1844 because it is one of the pillar doctrines of the Adventist church (Damsteegt, 1977). More than 12 percent of teachers have major doubts or questions about it. This outcome is not surprising since the SDA church has experienced theological diversity in recent years (Johnson, 1995; Provonsha, 1993). Furthermore, this doctrine has received the most scrutiny from the Adventist scholarly community and historically has been questioned (Ford, 1980). It is therefore unsurprising that this teaching has the lowest positive percentage of all the questions on eschatology. However, it might have been assumed that this number would have been higher as there have been a number of recent scholarly and popular attempts to situate the doctrine better in the immediate and wider context of Scripture and align it closer to the gospel of Jesus Christ (Gane, 2006; Goldstein, 1988; Moore, 2010). It is possible that with the passing of time, especially since the doctrine postulates that Christ commenced a new phase of high priestly ministry in 1844, that some teachers have become disillusioned with this doctrine and do not see its relevance to their Christian experience. However, the clear majority of teachers believe this doctrine.

**Table 15.5 Responses to the statement, “The universal church is composed of all who truly believe in Christ, but in the last days a REMNANT has been called out to keep the commandments of God and the faith of Jesus”**

	Frequency	Percent
I have not heard of this / This question is not relevant to	1	0.3
Don't accept it	3	1.0
Have major doubts about it	7	2.3
Have some questions about it	28	9.0
Accept it because the church teaches it	21	6.8
Accept it because it is probably true	19	6.1
Embrace it wholeheartedly	231	74.3
<b>Total</b>	<b>310</b>	<b>100.0</b>

This statement, especially its focus on the notion of remnant, refers to religious identity. Religious identity is under renegotiation, particularly in the USA. This is partly caused by the process of internal pluralization in the USA that has deepened over the last half century.

For example, in 2016 only 43% of Americans identified as white and Christian, and only 30% as white and Protestant. In 1976, roughly eight in ten (81%) Americans identified as white and identified with a Christian denomination, and a majority (55%) were white Protestants (Jones & Cox, 2017; Prodromou, 2004).

Seventh-day Adventists, who identify as Protestant, have also self-identified as the remnant of Rev 12:17 because they keep the commandments of God and have the faith of Jesus (Damsteegt, 1977). Furthermore, they see themselves as distinctively possessing the “gift of prophecy” of Rev 19:10. About sixteen percent of teachers have questions or doubts about this notion of remnant.

Moreover, the USA and Canada are transitioning to a post-Christian culture (Sweet, 1999). This is the culture that emerges as the Christian faith loses coherence within a society and the institutions that have traditionally expressed Christian beliefs decline in influence (Murray, 2001). According to noted management guru, Peter Drucker (1993, p. 1)

Every few hundred years in Western history there occurs a sharp transformation. Within a few short decades, society rearranges itself – its worldview; its basic values; its social and political structure; its arts; its key institutions. Fifty year later, there is a new world. And the people born then cannot even imagine the world in which their grandparents lived and into which their parents were born. We are currently living through such a transition.

The 12% of NAD teachers that have questions or doubts about this belief represent the cognitive dissonance that emerges during this transition as identity is most affected (Knight, 2000). Having said this, almost 81% of teachers accept the belief that the SDA church constitutes a special remnant.

**Table 15.6 Responses to the statement, “Ellen G. White is an inspired messenger to the Adventist church”**

	Frequency	Percent
I have not heard of this / This question is not relevant to	1	0.3
Don't accept it	1	0.3
Have major doubts about it	2	0.6
Have some questions about it	15	4.7
Accept it because the church teaches it	21	6.6
Accept it because it is probably true	11	3.5
Embrace it wholeheartedly	265	83.9
<b>Total</b>	<b>316</b>	<b>100.0</b>

Six percent of teachers have questions or doubts about this doctrine or do not accept it, while almost 84 percent support it wholeheartedly. Ellen White is regarded as one of the co-founders of the denomination so such an outcome is to be expected.

**Table 15.7 Responses to the statement, “After the millennium, God will restore the earth as a home for the righteous who were resurrected or who were alive at his coming”**

	Frequency	Percent
Have major doubts about it	2	0.6
Have some questions about it	5	1.6
Accept it because the church teaches it	8	2.5
Accept it because it is probably true	9	2.9
Embrace it wholeheartedly	290	92.4
<b>Total</b>	<b>314</b>	<b>100.0</b>

This question has a very high percentages of responses that are positive – 290 (or 92%) embracing the concept of the millennium wholeheartedly. This is a core Adventist belief and a strongly positive response would have been expected. One of the reasons for the positive response might be the perceived just nature of the doctrine in relation to human beings and their eternal destiny and the character of God in the cosmic conflict between good and evil. Adventists believe that prior to the second coming of Christ, demonic spirits gather the forces of evil for the battle of Armageddon (Rev 16:12–16). Jesus appears with the armies of heaven to vanquish his enemies (Rev 19:11–21). This is the introduction to the seventh last plague. At the *parousia*,

the righteous dead are raised along with the righteous living (1 Thess. 4:13–18). All are given immortal life (1 Cor. 15:51–54) and ascend to be with Christ in heaven (John 14:1-3). This is the first resurrection (Rev 20:4). The priests of God (v 6) consist of all the righteous through the ages. All the redeemed meet God for the first time together (Heb. 11:39–40). At the same time, the wicked living are “slain by the brightness of his coming” (2 Thess. 2:8; Rev 19:21). Their dead bodies lie on earth to be consumed by vultures. The earth is in an abysmal state. The great earthquake, hail and wrath accompanying the *parousia* have destroyed the earth and slain all its inhabitants (Rev 16:18-21; c.f. Isa. 24:19-22; Jer. 4:23-27). Satan is figuratively bound on this planet (Rev 20:1-3) which has been reduced to its primeval state (Gen. 1:2). He, Satan, has no ability to deceive.

The millennial reign is in heaven and consists of a work of judgment (Rev 20:4; 1 Cor. 6:2-3). The purpose of the millennium is to demonstrate that God is just and has been fair and transparent in his dealings with human beings. On the other hand, the millennium reveals the unchanging nature of Satan and those who still choose to follow him.

At the end of the millennium the New Jerusalem descends to earth (Rev 20:9; 21:2). The wicked dead are raised to receive their final judgment (Rev 20:12-13). Satan is now loosed from solitary confinement by the resurrection of the wicked. He deceives the nations to attack God’s city. Then God appears on his great white throne, and judges them according to what is in the book of records (Rev 20:11-13). Fire which purifies the earth, comes down from heaven and devours them all (Rev 20:9, 14-15). Adventists do not believe in eternal torment in a place called hell. Rather, human beings who deliberately aligned themselves with Satan or who chose not to know God will be destroyed – once and for all – by the fire along with Satan, sin and death (Rev 21:4). In this regard the millennium demonstrates the justice of God in relation to both the righteous and the unrighteous (Rice, 1997; Stefanovic, 2002). This brief overview of the doctrine of the millennium reinforces the position that it is in all likelihood the fair nature of the doctrine in relation to human beings and their eternal destiny and the character of God in the cosmic conflict between good and evil that has garnered the second highest positive response rate.

**Table 15.8 In my thinking, the three angels' messages of Revelation 14:6–12 are:**

	Frequency	Percent
The context in which the Adventist Church should proclaim the eternal gospel	278	89.7
Part of the rhetoric of Church members in a previous generation	17	5.5
Something about which I have only vague awareness	9	2.9
I really cannot remember hearing or learning about the Three Angels Messages	1	0.3
This question is not relevant to me	4	1.3
<b>Total</b>	<b>310</b>	<b>100.0</b>

The three angels' messages of Rev 14:6–12 are historically understood by Adventists as the final messages to be given to the world before the second coming of Christ. Adventist pioneers examined the literary flow of the passages in Rev 12–14 and saw a progressive build up in the development of the great controversy theme. Two beasts, one from the sea (Rev 13:1) and one from the land (Rev 13:11), attacked the remnant (Rev 12:17). After this attack God's people are seen following the Lamb (Rev 14:1–5) and then the proclamation of the three angels' messages takes place (Damsteegt, 1977). The messages read:

Then I saw another angel flying in mid-air, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.” A second angel followed and said, “Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries.” A third angel followed them and said in a loud voice: “If anyone worships the beast and its image and receives its mark on their forehead or on their hand, they, too, will drink the wine of God's fury, which has been poured full strength into the cup of his wrath. They will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment will rise for ever and ever. There will be no rest day or night for those who worship the beast and its image, or for anyone who receives the mark of its name.” This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.

Following the proclamation of these messages by the remnant, Adventist pioneers understood that Rev 14:14–20 referred to the harvest of the earth (Knight, 2000). From their perspective it was the proclamation of the three angels' messages that was a harbinger of the end, the harvest of the earth. Adventist eschatological belief is largely summarized in these messages and they are broadly supported by a majority of teachers.

## Conclusion

It is evident from the responses to the survey that a majority of teachers in SDA schools in the NAD support and believe the eschatological message of the Seventh-day Adventist church. Having said this, an over-emphasis on the nearness of Christ's coming is polarizing and seemingly not justified, perhaps in the light of world mission. The doctrine of the 1844 investigative judgment secured a little more than 70 percent of outright support (embrace wholeheartedly) – the lowest score – from teachers and it may need to be given a fresh voice to assist the more than 10 percent of teachers who have doubts or questions about this teaching. Perhaps this doctrine will always be the thorn in Adventism's eschatological side. Adventist self-understanding as the remnant has garnered the second lowest percentage of support. The challenge of religious identity will continue as the liquid culture – the culture that is fast moving, constantly changing, technologically agile and adaptable to influence – increases in the USA and Canada (Bauman, 2012). Apart from these three concerns the doctrines about the great controversy, the second coming of Jesus and the millennium all received more than 90 percent agreement. These central eschatological doctrines will continue to provide coherence to Adventist teaching.

The books of the Bible that focus on eschatology, such as Daniel and Revelation, have this-worldly implications. Eschatology is not about a vision of escape from the practical realities believers face today in the real world. In this regard hope is a significant feature of eschatology and provides meaning to life in the present (Stefanovic, 2002). Seventh-day Adventist Christians are a people of hope. They have within their ecclesiastical heart a longing for the second coming of Jesus Christ (Titus 2:13). This blessed hope sustains their corporate identity in a popular culture that is often hostile and reminds them that

they are strangers and aliens in this world, pilgrims passing through on their way to a better home (1 Pet 1:2–3) (LaRondelle, 1997). Furthermore, the doctrine of the great controversy between God and Satan provides a biblical and conceptual framework that provides some sense of meaning and hope to the inexplicable vagaries of life. Without this meaning and hope Adventism simply becomes another “ism,” another religious offering in the supermarket of religiosity.

## References

- Anderson, R. A. (1974). *Unfolding the Revelation*. (Revised edition) Mountain View, CA: Pacific Press.
- Bauman, Z. (2012). *Liquid modernity*. Malden, MA: Polity Press.
- Bull, M., & Lockhart, K. (2007). *Seeking a sanctuary: Seventh-day Adventism and the American dream*. Bloomington, IN: Indiana University Press.
- Damsteegt, P.G. (1977) *Foundations of the Seventh-day Adventist message and mission*. Grand Rapids, MI: Eerdmans.
- Douglas, H.W. (2010). *The Great Controversy as the great centre of Ellen White's writings*. Boise, ID: Pacific Press.
- Drucker, P. (1993). *Post-capitalist society*. New York, NY: Harper Collins.
- Ford, D. (1980). *Daniel 8:14, the Day of Atonement and the Investigative Judgment*. Casselberry, FL: Euangelion Press.
- Gane, R. (2006). *Who's afraid of the judgment: The good news about Christ's work in the heavenly sanctuary*. Boise, ID: Pacific Press.
- Goldstein, C. (1988). *1844 made simple*. Boise, ID: Pacific Press.
- Johnson, W. G. (1995). *The fragmenting of Adventism: ten issues threatening the Church today: why the next five years are crucial*. Boise, ID: Pacific Press.
- Jones, R. P., & Cox, D. (2017). “America’s changing religious identity,” Public Religion Research Institute, [www.ppri.org](http://www.ppri.org), accessed on 2 December 2019.
- Knight, G.R. (1993). *Millennial fever and the end of the world*. Hagerstown, MD: Review and Herald.

- Knight, G.R. (2000). *A search for identity: the development of Seventh-day Adventist belief*, Hagerstown, MD: Review and Herald.
- LaRondelle, H. (1997). *How to understand the end time prophecies of the Bible*. Sarasota, FL: First Impressions.
- Moore, M. (2010). *The case for the Investigative Judgment: its biblical foundation*. Nampa, ID: Pacific Press.
- Murray, S. (2004). *Post-Christendom: Church and mission in a strange world* Milton Keynes, UK: Paternoster.
- Naden, R. (1996). *The lamb among the beasts*. Hagerstown, MD: Review and Herald.
- Paulien, J. (2003). The end of Historicism? Reflections on the Adventist approach to Biblical Apocalyptic—Part One. *Journal of the Adventist Theological Society* 15-43.
- Prodromou, E. (2004). “Religious pluralism in twenty-first-century America: problematizing the implications for Orthodoxy Christianity,” *J. American Academy of Religion* 72: 733–757.
- Provonsha, J. (1993). *A remnant in Crisis*. Hagerstown, MD: Review and Herald.
- Rice, R. (1985). *The reign of God: an introduction to Christian theology from a Seventh-day Adventist perspective*. Berrien Springs, MI: Andrews University Press.
- Smith, U. (1904). *Daniel and Revelation*. Battle Creek, MD: Review and Herald.
- Stefanovic, R. (2002). *Revelation of Jesus Christ: commentary on the Book of Revelation*. Berrien Springs, MI: Andrews University Press.
- Sweet, L (1999). *Soul tsunami: sink or swim in new millennium culture*. Grand Rapids, MI: Zondervan.
- Tonstad, S. (2007). *Saving God’s reputation: the theological function of Pistis Iesou in the cosmic narratives of the Apocalypse*. Library of New Testament Studies 337. London, UK: T. &T. Clark.
- White, E.G. (1903). *Education*. Mountain View, CA: Pacific Press.